WESTERN LUMINARY

And Presbyterian Advocate.

NO 39.---VOL. VII. LEXINGTON, KY. WEDNESDAY, MARCH 30, 1831. WHOLE NO. 351.

Published every Wednesday,
BY THOMAS T. SKILLMAN.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

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LEXINGTON, MARCH 30, 1831.

FOR THE WESTERN LUMINARY.

ON SCRIPTURAL INTERPRETATION.

No book has suffered so much from extravagant and licentious criticism, as the Sacred Scriptures. This has resulted from the ignorance of men, their vanity, and their natural dislike to disagreeable truths.

1. Ignorance has been a prolific cause of erroneous interpretation.

If boldness and presumption are any where culpable and contemptible, they are peculiarly so in sacred criticism. The difficulties it presents are most formidable, and the qualifications requisite for success in it are rare and of difficult attainment. Let us consider a few of those circumstances which make extensive knowledge and a discriminating judgment necessary prerequisites for a successful examination of the sacred writings.

The books of Scripture were written by different individuals: and as every writer has peculiarities of feeling, thought and expression, which it requires some knowledge of his circumstances, habits and character, clearly and fully to understand; this renders it difficult to explain all the phrases of so many men, of such different natural characters, and in such different conditions. An example of this difficulty, arising from individual peculiarities, is observed by the classical student, when he passes from one author to another. He must read an author for some time before he becomes familiar with his modes of thought and expression—he soon finds that he cannot always judge of the meaning of his phrases, by comparing them with similar phrases in the other authors whom he has read. Tacitus, Livy, Cicero, and Suetonius, are as different, as Moses, Luke, Paul and John. We have known persons peculiarly skilful in the interpretation of Cicero, who could not explain many passages of Tacitus—with the spirit and manner of the one they were familiar, with the other they were but partially acquainted.

The scriptures were written by men who lived in different ages, through a lapse of more than 1500 years. This renders their interpretation exceedingly difficult; for we find it almost impossible to understand thoroughly our own authors, who wrote a few hundred years ago. Few common readers can look over two pages of Shakspeare without discovering passages which they cannot comprehend; and dozens of volumes have been written upon his works to explain what, no doubt, was perfectly plain to the readers of his own age. But when we take up English writings 400 years old, such as the poems of Chaucer, we find it utterly impossible for any one but an antiquarian to understand them, though written in our own language. To be a skilful interpreter of scriptural difficulties, a man, then, must be acquainted with the geography, history, manners, customs, and languages of the Hebrews, during the whole course of 1500 years.

The variety of subjects which the scriptures embrace produces a difficulty in the interpretation. Prophecy, praise and thanksgiving, history, and instruction, require each its own peculiar style; and each style requires its own mode of interpretation. If a man interprets poetry and figurative language in the same way in which he interprets prose and literal declarations, he must err; and if he has not learned the difference between the various kinds of writing, and does not understand how to distinguish them, whenever they meet his view, he will interpret them without respect to their natural and essential difference, and will, in innumerable instances, draw from scripture a sense which it was never intended to convey. The want of proper study, and, consequently, the want of proper discrimination between the different styles of the various parts of the holy volume, has been, perhaps, the most fruitful cause of the vast multitude of errors which disfigure the pages of christian writers, and cloud the face of truth. Some find types and allegories in the simplest and clearest narratives, they discover labyrinths of hidden mysteries under the plainest precept; while others explain the strongest figures as literal declarations, and build huge fabrics of doctrine on the foundation of a trope.

These are but a *small specimen* of the difficulties which meet the *honest* inquirer in his search after scriptural truth: our object forbids us to exhibit *these* in *all their dimensions*, or attempt even *the enumeration* of *many others*.

2. Vanity is another prolific source of false interpretation. Men have naturally a desire to attract admiration. By the display of ingenuity they perceive that their object can be gained, and, often, they will not hesitate to make the word of Jehovah their instrument of self-exaltation. They will approach to its examination, not with a desire to discover truth, but to feed vanity—they proclaim their opinions, not to enlighten their fellow mortals, but to display their own acuteness—they prize their own inventions, more highly than God's truth—they torture the declarations of their Maker, to make them support the figments of their own imaginations.

The labors of men of this character have produced much mischief, as their reasonings are often so plausible as to lead astray the unwary, and induce them to receive as the oracles of God, the fancies of unhallowed men.

Their natural dislike to disagreeable truth leads men to pervert the sacred writings. There are many truths of scripture unpalatable to the natural heart. For we dislike that which opposes our feelings and conduct: and the precepts, doctrines, and threatnings of the Bible, are all repugnant to the natural feelings and conduct of mankind. They naturally, then, are led to deny that the Bible contains a revelation from God, or to divest it of every meaning at variance with their wishes, and force it into harmony with their views, and feelings, and conduct. Thus men can declare that it teaches nothing about depravity, an atonement, a Devil, or a Hell.

Our object in this brief exhibition of the causes of erroneous scriptural interpretations is, to silence an infidel objection, and excite to a christian duty.

It is often urged as an objection to the Bible, that it is susceptible, in many parts, of discordant explanations, and that many *clashing* systems profess to be drawn from its pages. Now it would be one of the most stupendous miracles ever wrought, if all men should be brought to see the same meaning in every passage of the Bible. Not only must the Bible have been composed under the influence of inspiration; but God must endow every man with the same knowledge of the language, manners, habits, and dispositions of the writers—with the same knowledge of the peculiar circumstances under which each of them wrote—with the same knowledge of the geography, history, modes of thinking, and customs of the nation to which these writers belonged. He must also dispossess every man of vanity, and of his natural dislike to unpleasant truths.

We find that statutes, framed with all the dry precision and technicality of law, are often susceptible of different meanings, when ingenuity finds its interest in perverting them. And the object of the Bible renders it, in its very nature, infinitely more liable to abuse; for it was written to affect man's heart, as well as direct his conduct; it necessarily therefore abstained from that nice definition, and that metaphysical subtlety and accuracy of expression, which, however it might guard its meaning from misconception, would have killed its spirit, and left it a mere dry, abstract, lifeless system, without power over the heart or conscience. To benefit man, it was necessary that the Bible should be written not in the language of the schools, but in the language of common life.

One thing, however, it is important to observe—there is no truth necessary to salvation that is not exhibited in a light so clear and full, as to require no learning to discover it, and no labour to comprehend it. "He that runneth may read" "the things that make for his salvation." Nothing but "the love of darkness" can hide these truths or distort their appearance.

Diligence in investigating the mind of the Spirit is the christian duty, to which a view of the causes of errors in scriptural interpretation should lead us. If an attainment be valuable, our diligence should be proportioned to its difficulties. And though the correct understanding of every passage of holy writ, is not necessary to salvation, yet we know that "all scripture is given by inspiration from God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." It is the duty of every man to consider it part of his business in life, to acquaint himself minutely with all God's communications to our race And as knowledge springs not from the ground, nor rains upon him from the heavens, he must labour to attain it—he must dig for it as for hidden treasure, and it will richly reward him for his pains.

This is a duty especially incumbent on the ambassadors of Christ. They should consider it their chief business to understand correctly and explain clearly the life-giving oracles of God. They should grudge no time nor exertion which would qualify them for this work—they should study the rules of interpretation—they should master the original languages of scripture—they should acquaint themselves with the antiquities of the Jews, and the history of the neighbouring nations. Such studies diligently pursued would soon prove a source of pure and permanent delight. Every new view of God's truth would make them wiser and happier. The investigation and discovery of scriptural truth would communicate pleasures far superior to those "gaudia certaminis," which so often impel us to war about words, and magnify every harmless metaphysic into a hydra of heresy. An old Hebraist, who now rests from his labours, when, in reading the Bible with his classes, he found a passage of peculiar obscurity, used to exclaim, rubbing his hands with delight, "Oh, it is a glorious difficulty! a glorious difficulty!" He hailed every occasion for investigation as a pleasure. And how much more pure and elevating are such enjoyments, *considered as mere enjoyments*, than those which men are ordinarily found pursuing.

Would it not be profitable both for the preacher and the congregation, if a portion of time every Sabbath were spent, in the simple elucidation of some of the difficulties which are to be found in God's word? The preacher would be himself stimulated to a more diligent examination of the great source of truth, and would be enriched with wisdom; while every hearer would not only receive direct instruction, but would learn how to examine and elucidate for himself. J. C. Y.

LETTERS ON POPERY.--NO. VIII.

Malta, Aug. 12, 1830.

To the Editors of the New York Observer.

GENTLEMEN:—After having seen for seven years together the practical influence of the Roman Catholic religion in this island, I cannot contemplate the possibility of its prevalence in the United States without feelings of more than ordinary concern. It is a common opinion, I am aware, that should it prevail there, it can never become what it is here.

Let us not forget, however, that the march of error has always been easy and rapid, far more so than the progress of truth. All the countries of the Levant, which once felt the influence of pure christianity, have, for ages, been under the complete dominion of a religion scarcely less corrupt than paganism itself.

Is there any thing in our institutions, civil or religious, that can secure us against the possibility of similar calamities? I should rejoice in being well assured that there is. But I cannot persuade myself of this.

Popery boasts, and her boasting is not vain, that she is ever the same, that she does not change. She accommodates herself, it is true, to the circumstances in which she is placed. Where she fears to have her real features seen, she wears a veil; but when she has nothing of this kind to dread, she boldly throws it off. In the United States it is her policy to practise as much concealment as possible. She dreads nothing so much there as having her true character brought before the public; and truly nothing could be more fatal to her.

If she could only be exhibited there for a single week, just as she appears here, from the beginning to the end of the year, with all her pompous processions and her thousand images, with her blazing torches and clouds of incense, with her ten thousand ecclesiastics sucking up the life-blood of a starving population, with her host of blind devotees dragging their clanking chains through the streets,* either to fulfil the vows, which she has taught them to make, or to perform the penances which she has imposed—such an exhibition would render unnecessary all efforts to check her progress; especially would it be so with all persons whose feelings do not render paganism itself more welcome than christianity.

But she will take care not to make any such display of herself in our streets. She will put on her veil and approach the youth of our land, and by her *much fair speech and with the flattering of her lips she will endeavor to force them to yield.* And some of them, it is very probable, *will go straightway after her, as an ox to the slaughter, or as a fool to the correction of the stocks; as a bird hasteth to the snare, and knoweth not that it is for his life. She has cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death!*

As soon as the power of popery began to be extensively felt in these countries, a cloud rose up as from the bottomless pit and covered all the land, and that cloud hangs over it still, and renders its moral sterility like the mountains of Gilboa, where there is neither dew nor rain nor fields of offering.

That has been done here, which the pastors of ancient Isreal did, of which the Lord complained when he said, *Many pastors have destroyed my vineyard; they have trodden my portion under foot; they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me. The whole land is made desolate.* All around us we behold an awful exemplification of the language which the Lord taught his holy prophet to utter, *Cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be as the heath in the desert, and shall not see when good cometh.* The church of Rome has taught all her children to have recourse to angels and saints, and especially to the Virgin, and thus has withdrawn their hearts from the Lord, and the curse has fallen upon them.

Her power is great in proportion to the number of her ecclesiastics, and it has, on this account, ever been her policy to keep their ranks well filled. According to a census, taken by order of the Viceroy of Sicily in 1829, it was found that the population of that island amounted to one million, seven hundred and eighty thousand souls, of which three hundred thousand were ecclesiastics, or living on ecclesiastical revenues. In addition to these there were found thirty thousand monks and thirty thousand nuns. From this statement, published by the government itself, it appears that about one-fifth part of the whole population of that island belongs either to some ecclesiastical or monastic order. I have been assured by well-informed natives that about one-sixth part of the male population of this island belongs to the same orders. Thus *many pastors have turned the Lord's pleasant portion into a desolate wilderness!*

No enlightened christian mind can dwell for a moment on the picture of desolation, which is presented by all these countries, upon which the unobstructed and blighting influence of Popery has descended, without feeling that the *Lord has a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land.*

"All the foundations are out of course. Judgment is turned away backward and justice stands afar off. Truth is fallen in the streets, and equity cannot enter." Every man, in these countries feels and knows that his habitation is in the midst of deceit. There may perhaps be instances of stern integrity in the midst of all this deceit, as there are patches of verdue scattered here and there over the most dreary deserts.

I dare not affirm that there is no such thing as a man of truth among papists; I trust there are some such; my own experience, however, in this island has every year deepened the conviction on my heart, that it would be difficult, if not impossible, to find such a man here, especially if he has been bred in the religious system of the country. It would be unreasonable to expect any thing else than overwhelming degeneracy under the influence of a religious system, which is based and built upon a lie. Men are sanctified by the truth, and corrupted and ruined by falsehood The people here have no access to the naked truth, for the Bible is to them a *fountain sealed, a spring shut up*, and they dare not attempt to break the seal or taste the living waters. From youth to age they are accustomed to the inventions and fables and legends and falsehoods of the church, and all these they are taught to revere and embrace as the doctrines and precepts of christianity.

It is annoying to observe to what a rank the church has elevated the Virgin Mary in the view of the people. Judging from what appears, it would seem that they are more solicitous to secure her patronage than they are to obtain the intercessions of our Lord Jesus Christ. Images and pictures of her are more numerous than of him. Every shop-keeper is careful to keep a lamp ever burning in the evening before one of her pictures, which commands a conspicuous place in his shop. This is equally true of dram-shops and all. Even the inmates of the most infamous houses, I have been assured, are accustomed to burn a lamp before a picture of the *immaculate Virgin* and to invoke her aid in procuring a livelihood from the wages of iniquity. Such is the nature and such are the fruits of the Papal system here.

In migrating from the old to the new world Popery will naturally be a little cautious at first not to offend the eyes and the ears of the people by throwing open the doors to all the chambers of her imagery. Her most shameful abominations will not be exhibited till she has gradually prepared the way for them. But they will be sure to come sooner or later, if she once gains a firm footing. She will come in, it is probable, with the appearance of a lamb; but she will soon begin to speak as a dragon.

This baptised paganism is precisely such a religion as suits the taste of depraved human nature. It contains in it all the elements, deities and demigods of paganism, with names borrowed from christianity. It exhibits signs and lying wonders and all the deceivableness of unrighteousness. It trafficks in gold, and silver, and ointment, and frankincense, and slaves, and *the souls of men!* Its merchandise in the souls of men has been extremely lucrative. Happily, however, there are now many indications of decline in this once lucrative business. Popery in these countries has *waxed old*, and begins to betray symptoms of approaching dissolution. The great events of the last thirty years, which have shaken Europe to her very centre, have loosened the foundations of Popery, and given her fair warning that her pomp is to be brought down to the grave. *She had said in her heart I will ascend into heaven: I will exalt my throne above the stars of God: I will sit upon the mount of the congregation: I will ascend above the heights of the clouds: I will be like the Most High!* But this Lucifer, this son of the morning, is already falling from heaven, and at no very distant day will probably be cast down to the ground.

When Popery sees that the day of her calamity is at hand, in these parts of the world, and that the things which shall come upon her are making haste, shall she find in her flight a hearty welcome in the United States, in the land shadowing (protecting) with its wings? After having turned the old world into a wilderness, and prepared it for the last tremendous vials of the divine wrath, shall she be welcomed to the shores to which our forefathers fled that they might not be partakers of her sins, nor receive of her plagues? Shall she be permitted to go through the length and the breadth of the land, banishing the Bible and every truly Christian institution from the fair inheritance which our pious ancestors left for their children? Let her multiply her nunneries, convents, and mass-houses in the east and the west, in the north and the south, in the United States; let her influence go on augmenting without any obstruction for half a century to come, and the children that shall then be born will have reason to cry out, *Wo, wo, unto us! for the day is gone away, and the shadows of the evening have stretched themselves out!*

Shall we persecute her, then, with fire and sword, as the ghostly fathers at the commencement of the reformation advised the Pope to persecute Luther, when they found that the milder weapons of persuasion and argument, were discharged against his shield without effect? *Persecute her!* No; never! Let the name and the memorial of that religion be blotted out forever which can advance only when it rides on the whirlwind of persecution! If the Protestant religion cannot live and make its way without persecution, let it perish!

Every dictate of Christianity imperiously forbids us to raise the arm of persecution. With equal force every dictate of Christianity and all the oracles of experience forbid us to raise our arm either to aid or to palliate the corruptions of Popery. What must be done, then, it may be asked, to arrest the progress of this evil? I reply, let every noble and generous and christian effort be made to pre-occupy the ground which Popery is endeavouring to command. If the wide diffusion of Christian knowledge by the plain and faithful preaching of the Gospel and other legitimate means, if the general prevalence of enlightened piety, nourished and guided by the lively oracles—if teaching our children the good and the right ways of the Lord, training them to know the Scriptures, like Timothy, from their youth, speaking to them concerning the doctrines and duties of religion, when we lie down and when we rise up, when we go out and when we come in—if such means, with the blessing of God, will not preserve our children and our countrymen from worshipping the Beast and receiving his mark; then we must let the enemy come in like a flood, we must consent to see the tide of desolation sweep over our land, while our hearts yield to the appalling impression that no remedy can be applied. If, however, we know our duty and do it, this conviction can never take possession of our hearts.

It is truly lamentable that any Protestants in our country should have been so deceived by the specious pretences of Popery, as to be induced to lend their aid in building mass-houses for her accommodation, or in any other way. This is aiding an enemy in erecting fortifications within the reach of our own camp.

If the Papal system is the religion of the Bible, then he is a co-worker with God who gives it a helping hand; but if, on the contrary, it is a gross corruption of Christianity, an invention of men, an artful imposture—to aid it in any way whatever, is treason to our country and rebellion against God! Aid the Papists in erecting their mass-houses, and what have you done? You have helped them to construct splendid prisons, where *their* children, and perhaps *yours* too, will be bound hand and foot with the chains of Popery, and their feet made fast in her stocks, till some tremendous political earthquake or revolution shall shake the foundations of their prison and let them go out free. Let the influence of this system prevail in the country, and we are all no better than dead men. Our liberty and independence would be exchanged for vassalage and despotism, and the religion that cheered and blessed our forefathers, in their pilgrimage, and still blesses their children, would perish with the Bible, in which it had its origin! I am, &c. &c. D. T.

*On the day before Good Friday, of the present year, I saw four or five persons, so habited that they could not be known, passing through the streets from one mass-house to another, with heavy chains made fast to each ancle. One of my friends informed me that he saw more than twenty persons dressed and dragging chains in this manner on the same day.—They do this sometimes as a penance, and sometimes to perform the vows which they have made.

Value of Sabbath School Libraries.—A little boy seven years old, had been sitting long silent one evening, when he suddenly spoke: 'Mother, I know one thing.' 'What is that?' said his mother. 'I will never, while I live, drink a drop of ardent spirits, or make a bet, or buy a lottery ticket;' and his face flushed with earnestness as he spoke. 'That is a good resolution,' said his mother; 'but what made you think of it now?' Something I read in my Sunday School book,' said he, 'and I shall never forget it.'

AFRICAN COLONIZATION.

AN ADDRESS

Delivered before the Colonization Society of Kentucky, at Frankfort, on the 6th day of January, 1831, *by* R. J. BRECKENRIDGE.

Concluded.

I have already, briefly, pointed to the origin of negro slavery in the new world.—Throughout the continents of North and South America, it is now tolerated only by the United States and Brazil. The wisest and most imbicile of all governments agree only in this, that oppression, injustice, and hereditary wrong are sanctified by any pretence of public necessity. Yet we shut our eyes to the iniquity of such conduct, and solace ourselves with the reflection, that we would have been wiser and more virtuous than our fathers, and that no hope of gain could have reduced us into the violation of the plainest dictates of humanity. And how, I pray you, do we manifest the sincerity of such convictions! Is it by professing to be the disciples of the living God, and wringing tears of anguish from our brethren in Christ! Is it by being clamorous about our love of liberty, and exercising daily in private life a ferocious tyranny! Is it by proclaiming the ardour of our sympathy for every people struggling against oppression, while grinding down two millions of human beings in hopeless bondage! Is it by denouncing the slave trader as a pirate, and punishing with death a crime whose horrid fruits are our daily care and enjoyment! Alas! that man cannot act as wisely as he reasons; that he cannot be made to understand, that the union between virtue and happiness is indissoluble and eternal!

Hereditary slavery is at war with the principles of every species of social system. Even the fierce and intolerable rule of a military despotism, has this to allevia e its sway, that it tolerates no subsidiary tyranny. It is at war, also, with every law of nature, with every lesson of experience, and with every conclusion of reason. As it exists among us, it presents an aspect scarcely less singular, than it is indefensible. In those states where it is tolerated the organic law does not pretend to define it. Our own Constitution merely recognizes it as an existing condition, and then limits it in various particulars. Who were to be slaves under it, or how they became so originally, it presumes not to decide. The constitution of Virginia, under whose sway slaves were first introduced into this state, is profoundly silent on the subject.—Could the ordinary powers of that government suffice to inflict hereditary slavery on any class of its people! In the general statutes of England, at any time in force here, do we find this question settled! In the common law of that realm, which abhored slavery, shall we find the recorded doom of endless and involuntary bondage; Alas! we find the record of our national crimes written the plainest in their daily perpetration. The legislative acts, which, with a cool atrocity to be equalled only by the preposterous folly of the claims they set up over the persons of God's creatures, dooms to slavery the free African the moment his eyes are opened on the light of heaven, for no other offence than being the child of parents thus doomed before him, can, in the judgment of truth and the estimation of a just posterity, be held inferior in heinousness, only to the first act of piracy which made them slaves. It is in vain that we cover up and avoid such reflections. They cling to us, and earth cries shame upon us, that their voice has been so long unheeded. The free Lybian, in his scorching deserts, was as much a slave when he rushed, in the wild chase, upon the king of beasts, as is his unhappy offspring before our laws cleave to him. God creates no slaves. The laws of man do oftentimes pervert the best gifts of nature, and wage an impious warfare against her decrees. But you can discover what is of the earth, and what is from above. You may take man at his birth, and by an ad equate system make him a slave, a brute, a demon. This is man's work. The light of reason, history and philosophy, the voice of nature and religion, the Spirit of God himself proclaims, that the being he created in his own image, he must have created free.

I am not putting forward any novel or extravagant opinions. All this, and more, was the fruit of our glorious revolution; and to establish it, was its costly blood poured out. It is asserted, as the very first self-evident principle, in the Declaration of our Independence, that all men are created free and equal; and the second is, that these rights are in their nature unalienable. These are the foundation principles of that immortal instrument. They are reiterated in express terms in nine of the American Constitutions, and result by the strongest implication out of them all. They are sentiments consecrated to our country, coeval with its national existence, and illustrated and enforced by the proudest monuments in its history. Yet there are not wanting those who assert that the Constitution of this Commonwealth is directly in conflict with these sacred truths. This is not perhaps the proper occasion to enter into that discussion; and I the more willingly forbear to do so, as I have heretofore argued that question somewhat at large. It is clearly however of the very essence of free government, that it should possess the powers necessary to secure the prosperity of its people, to enforce their unalienable rights, and to provide for its own preservation. He who will show that this is not accomplished by the Constitution of Kentucky, will cast a blot on that assemblage of great men, and on that era, which our citizens delight to contemplate as among the most illustrious in our annals. He will establish the unhappy fact, that our fathers, while they thought they were mitigating the rigors of slavery by a wise forecast and a vigilant humanity, were in truth rendering it hopeless and endless; and that instead of planting a deep foundation for the glory of this beautiful region, they were dooming it to be a prison-house forever, and us, their children, to be its wretched keepers. And when he does all this, he will prove, at the same moment, that that instrument has asserted what is not true in fact, that it has upheld what is indefensible in reasoning, that it has established what is fatal in practice, and that it is wholly inadequate to the exigencies of society.

He who is created free, cannot in the view of reason, even by his own voluntary act, bind himself to slavery; because no compensation can be equivalent to that from which he has parted—his liberty; and because whatever might be the consideration pretended to be given, it would pass through the slave to his master, who would thus enjoy both the thing bought and the price paid for it. This is an absurdity too gross to be entertained by any one with whom it would be worth the trouble of reasoning. Still less can a man barter away the rights of his unborn offspring, except in a manner subject to their confirmation or rejection at the years of maturity. In this case, every reason applies that does in the other, and these in addition, that here there could be no pretence of necessity over a being not yet created; and in any case, the parent could part with no greater right to control the child, than he himself enjoyed, that is, till the child was capable in mind and body of controlling itself. Such are the plain dictates of common sense. Similar to them are the doctrines of all our constitutions on the subjects of citizenship and naturalization; and that of Kentucky expressly provides for the voluntary expatriation of its citizens, and guarantees that right, as one of "the general, great, and essential principles of liberty."—But if it were otherwise, in stating the original principles of all rational law, we have a right to look beyond all human governments; and instead of being impeded by their dicta, to bring them to the same standard of judgment, by which all things else should be measured. The law is to be obeyed, because it is the law; but it is to be commended only when it is wise and just.

It can be no less incorrect to apply any arguments drawn from the right of conquest, or the lapse of time, as against the offspring of persons held to involuntary servitude. For neither force nor time has any meaning when applied to a nonentity. He cannot be said to be conquered, who never had the opportunity or means of resistance; nor can time run against one unborn. Those who lean to a contrary doctrine, should well consider to what it leads them. For no rule of reason is better received, or clearer, than that force may be always resisted by force; and whatever is thus established, may, at any time, be lawfully overthrown. Or, on the other hand, if error is made sacred by its antiquity, there is no absurdity, or crime, which may not be dug up from its dishonoured tomb, and erected into an idol, around which its scattered votaries may re-assemble.

Let it be admitted, for a moment, to be just for one race of men to hold another in perpetual and involuntary slavery; suppose it, farther, to be consistent with the clear and upright spirit of christianity Is such a condition of things advantageous to a state? Does it add any thing to its strength or riches? There are in this commonwealth, not far from two hundred thousand slaves. Now, whether is it better to have within our bosom two hundred thousand free citizens, attached to our political institutions, and ready to contend unto death in their defence, or an equal number of domestic foes—foes by birth, by colour, by injuries, by cast, by every circumstance of life—ready to take advantage of every emergency of the state, to work our injury? Whether is it better to have two hundred thousand labourers, in the most abject condition of ignorance, with no motive for toil but the rod, & no rule of conduct but the caprice of a master, sometimes indeed humane and just, but often hardly more refined than themselves; or an equal number of hardy, happy and laborious yeomanry, such as the heart of a patriot would yearn over in the day of his country's posperity, and repose on, as on a rock, in the hour of her need! Vain and most futile is the philosophy which will allow a man to doubt, choosing between such alternatives.

Whatever is contrary to the laws of nature or the rules of justice, must, of necessity, be ultimately hurtful to every community which attempts to enforce it. For no human sagacity can foresee all possible contingencies; nor can any state of artificial preparation, however ample, encounter at every point, the ceaseless activity of principles which belong to the very essence of things. This is most eminently true of the evils which result out of slavery. It feeds, as it were, upon itself, and reacts again in multiplied forms of ill.—The care which in other countries would be bestowed, in better living and more bountiful support, on the poorer classes of the whites, is in slave countries lavished on slaves, and they increase faster in proportion. Their increase again encourages the emigration from amongst us of the labouring whites, whose small places are bought up, to add to the extensive farms cultivated by slaves. Then our laws of descent reduce the children of the rich to moderate circumstances; who, rather than lose ideal rank, sell out and remove to some new country, where, in the gradual improvement of affairs, they hope to regain their former condition We lose, in this manner, the bone and sinew of the state; but the slaves remain, and increase, to fill up the space thus created. While this destructive operation is accomplishing, the slave owners themselves are only procrastinating a little the day of their own trial. As the number of slaves increases, their value must diminish, with the diminishing value of the products of their labour, in an increasing ratio. Then comes the competition with free labour from the adjacent states. This region of country is already supplied to a great extent, with articles of the first necessity, from other states, which we ought to produce as cheap as any other people, and some of which we formerly exported in immense quantities. Other articles which we still look upon as among our most valuable staple productions, are brought into this state, and sold at a profit, by auction, in the streets of our villages. All this must produce a continual decline in the value of slaves, which will still decline further as they steadily grow upon the whites, until they become themselves the chief article of export. Such is already the case in large portions of several of the slave-holding states. The value of the staples of the southern states, would, for some years, keep up the value of slaves. But when the progress of events shall produce the same condition of public necessity there, that is steadily advancing here, and they will no longer receive slaves as merchandise, it requires no gift of prophecy to foresee the calamitious condition that must ensue, over the whole slave-holding region. Never was there a more fallacious idea, than that slavery contributed any thing towards the permanent resources of a state. It is an ulcer eating its way into the very heart of the state, and which, while it remains, cannot be mitigated by any change of constitution, but would work its effects with unerring certainty, under every possible condition of society.

There is another aspect of this painful subject, which is full of deep and mournful interest. Men will not always remain slaves. No kindness can soothe the spirit of a slave. No ignorance, however abject, can obliterate the indelible stamp of nature, whereby she decreed man free. No cruelty of bondage, however rigorous, can suppress, forever, the deep yearnings after freedom. No blighting of deferred and crushed hopes, will so root them from the heart, that when the sun shines and the showers fall, they will not rise up from their barren resting place, and flourish. The stern Spartan took the dagger and the cord. With what avail! The wiser Roman, as he freed his slave, against whom no barrier was raised in the difference of complexion, allowed him to aspire to most of the rights and dignities of citizenship, and to all the privileges of private friendship. Yet, the annels of the empire show, that this was scarcely an alleviation of the calamity. The slaves of the Jews, the remnant of the conquered nations of the land, for a long course of ages, were by turns, their victorious masters, and menial servants. Here is no doubtful experience. History sheds on this subject a broad and steady light, and sheds it on one unchanging lesson. Domestic slavery cannot exist forever. It cannot exist long, quiet and unbroken in any condition of society, or under any form of government. It may terminate in various ways; but terminate it must. It may end in revolution; bear witness Saint Domingo. The Greek and the Egyptian took other methods, effectual each, if fully acted out, and differing only in the manner of atrocity. It may end in amalgamation; a base, spurious, degraded mixture, scarcely the least revolting method of the three. Or it may be brought to a close, by gradually supplanting the slaves with a free and more congenial race among ourselves; and restoring them to the rights of which they have been so long deprived, and to the land from which their fathers were so inhumanly transported. That would be a just recompense, for their long hereditary sufferings. It would be a noble conclusion to a condition of society, horrible in its inception, cruel and unjust in every stage of its continuace, and which, without some such interference, must be utterly ruinous in all its results. The first part of such a scheme has been matured, and as far as seemed practicable with a degraded caste, executed in many of our most prosperous states. We see by their examples, that it is effectual; by their redundant prosperity, that it is full of wisdom. Of its humanity, let him speak, who living among freemen, owns and governs slaves. But its true and full completion will not come to gladden the hearts of men, until we shall have restored to Africa all the children of whom our avarice has robbed her; until we shall have paid her the vast debt, which centuries of patient suffering under our merciless grasp, give her the sacred and irresistible title to demand; until America, within all her borders, shall contain no slaves; and Africa shall receive, in every recess of her dark empire, the light, the freedom, the power of knowledge, and the consolations of eternal hope, which God has given us, in trust for her redemption.

PHILANTHROPIC EXAMPLE.

We have received the following statement from a source which entitles it to entire credit. We hope that Dr. Hamilton will be encouraged to prosecute his disinterested and christian and important labours; and we hope also that the African Education Society, which has already commenced a School in this District, to prepare young men of colour for usefulnecs in Africa, will receive the patronage which it so well merits.

The desire of doing justice to the character of a friend, and to encourage the patrons of the scheme of African Colonization, induces me to communicate the following information.

Ten or twelve years ago, Dr. Silas Hamilton, of Mississippi, purchased in the state of Maryland, nine thousand dollars worth of slaves, and employed them for some years on his plantation in the neighbourhood of Natchez. He had not owned them long before he felt it his duty to manumit them, but how to accomplish this consistently with the interests of the community, and the happiness of the slave, was a difficult matter. As the best means of effecting his benevolent designs, he offered them to the American Colonization Society, to be transported to Liberia. But they were obliged to refuse them for the want of sufficient funds to bear the expense of their transportation. In 1828 Dr. Hamilton brought them to Cincinnati, and there emancipated them, 22 in number. In 1830 he paid them a visit, and saw painful reason to fear that he had conferred upon them a very equivocal benefit.

But his feelings and the feelings of his amiable wife had become so much interested in their behalf, and in behalf of their unfortunate race, that they determined to devote the remainder of their lives and fortune to the improvement of their condition. To this end, they purposed purchasing land in Illinois, and establishing a labor school to rear up young slaves and qualify them for usefulness in Liberia, by giving them instruction in letters, agriculture and the mechanic arts, as far as practicable on the plan pursued by the illustrious Fellenberg of Hoffwyl in Switzerland. Dr. H. informed the writer that he could without difficulty procure gratuitously any number of young slaves, say 80 or 100, in Mississippi and Louisiana, from masters who would esteem it a privilege to make so good a provision for them without expense to themselves.

Last summer I received a letter from Dr. H. communicating the afflicting intelligence of the death of his wife, who had been his faithful companion and counsellor for upwards of thirty years. This calamity seemed to have severed almost the only tie that bound him to this world. He, however, said that he had not abandoned his project. He had purchased a tract of land near the junction of the Illinois and Mississippi rivers, was erecting his buildings, and had with him a portion of his emancipated slaves. I have not since heard from him, but think it of importance to communicate even thus much to the public, both for the sake of the example, and that Dr. Hamiliton may receive from an enlightened community that encouragement and co-operation which may be necessary to make his philanthropic efforts extensively useful.

[*African Repository.*

AFRICAN EDUCATION SOCIETY.

As the existence of an AFRICAN EDUCATION SOCIETY may not be known to all our readers, we take this early opportunity of recommending it to their attention. When we mention the American Colonization Society, we name an Institution, which embodies in its principles, aims and operations, all that is noble, benevolent, and Christian.—This last named Society, as our readers know, has succeeded, through the benedictions of a gracious Providence, in establishing a prosperous colony, composed of free people of colour and manumitted slaves sent out from this country on the coast of Africa. In order to secure the permanent welfare of this colony, destined, we trust, to confer the highest benefits on that long benighted quarter of the globe, it was soon perceived by its friends, that it would be necessary to transmit to Liberia something more than the bodies and untutored minds of our free people of colour—the mere muscular strength and animal machinery of a future nation. They saw that it would be requisite to add intelligence, and the arts and habits of industry and virtue. Hence the necessity of laying hold of the young, and training them to those habits, and initiating them into that knowlebge and skill, and rearing them under that religious influence, which would be most likely to secure the desired result, in preparing them for instruments of usefulness, and means of real and lasting blessings to the Colony and to Africa.

"An institution was commenced some years ago, for the purpose of African education, at Newark, in New Jersey. Owing, however, to the want of sufficient support, or perhaps still more to the lack of suitable subjects of education, its success has not heretofore been so great as its friends had reason to expect and desire, and as the exigencies of the cause most imperiously demanded. A Society has also been formed at Hartford, in Connecticut, devoted exclusively to the higher stages of African education. Its operations, up to the present time, have been exceedingly limited; not for the want of interest, or the want of funds; but for the almost total destitution of suitable subjects. Coloured persons on the advanced stage of education, which they require for admission, can rarely be found."

With the desire, not of interfering with these institutions, but of labouring in the same cause, and of being auxilary to their prosperity, the African Education Society was formed at Washihgton, on the 28th December, 1829. From the second article of the Constitution, we learn, that "the exclusive object of this Society is to afford to persons of colour destined to Africa, such an education, in Letters, Agriculture, and the Mechanic Arts, as may best qualify them for usefulness and influence in Africa." The annual contribution of one dollar is required for membership; and the payment of twenty dollars, at any one time, constitutes a person a life member of this Society.

We shall only add that Bishop MEADE, of Virginia, is President of this Society, and that it numbers among its other officers and friends, many of the best and greatest men of our country. We hope that under the protection of God, and the patronage of a liberal public, the Society will prove a blessing to Africa and to the world.—*Presbyterian.*

COMMUNICATION.

For the Western Luminary.

ON FASTING AND PRAYER.

MR. EDITOR:—I remember to have noticed some time since, an essay in the Luminary, taken from the "Rochester Observer," over the signature of "A Layman," on secret prayer. In that piece, the writer gives it as his opinion, and I think very correctly too, that to the neglect of this important duty and privilege, may be attributed, in a great measure, the low state of Zion, "and why pure and undefiled religion does not prosper among us."

That christians do pray in secret, I should suppose could not be doubted by any one;—(for prayer is the atmosphere in which he breathes,) but that they pray as statedly and as earnestly as they should, is a matter very much to be questioned. The inquiry "how can a follower of the meek and lowly Saviour, avoid retiring by himself at stated seasons, to hold communion between his soul and his God; to thank him for his goodness and his mercies, and to implore his blessings upon him?"—is one which sometimes occurs to our mind; and when we hear of one who is professedly religious, habitually neglecting this important duty, and living from day to day without calling upon God in secret, we are at a loss to know where such character finds his evidence of being one of those whom the Saviour will recognize and own in the great day of final accounts.

Had we an earthly friend to whom we were under many obligations for his acts of benevolence; and for whom too, we professed much friendship and high esteem, and yet would avoid a "private walk" with him, or tacitly refuse to comply with an easy and plain injunction of his—might not that friend with great propriety challenge the sincerity of our professions, and ask us, "are you in earnest!"—If then, our conduct towards a fellow-worm, whose breath is in his nostrils, be chargeable with hypocrisy, how much more so may we be charged with being, (to say the least of it,) self-deceived, when we neglect calling upon Him who rules the universe, and in whom we live, move and have our being!

But I am wandering from my purpose.—My object in this communication is not so much to stir up the pure minds of my christian brethren, by way of remembrance, on the subject of "secret prayer," as to call their attention to another particular upon which I trust I have reflected with some interest—I mean that of *fasting* and prayer. It is an acknowledged, and I hope a *lamented* fact, that religion, especially in our western churches, is at a very low ebb indeed: yea, and it is equally apparent, that so long as the withering influence of vice and folly is seen sitting upon the high places of the earth, and so long too, as men professing godliness are seen to be lending a hand, by their conformities to the fashions of the world, so long may we expect to witness the Saviour's cause decline, and virtue and true piety become names almost without meaning. If such then be the fact, is there not a loud call to every friend of Zion, to awake and come to action!

We find that God's people in ancient times, when the judgments of the Lord were about to visit them for their sins, did frequently call upon Him by "fasting and prayer." The prophet of God exhorted the people to "sanctify a fast and call the solemn assembly," and adds, "who knoweth if the Lord will return and repent and leave a blessing behind Him?"—When Jonah was sent to Nineveh, "that great city," to preach unto it "Yet forty days and Nineveh shall be overthrown, the people of Nineveh believed God and proclaimed a fast"—and the consequence was, that the "Lord repented him of the evil that he had said he would do unto them; and he did it not."

Although God intends to, and *will* bless his people, yet he will be inquired of by them to do these things for them. We cannot rationally expect to receive any blessing at his hands until we ask him, and we never *will* ask him aright, until we feel that we need it. To be sure, our judgments tell us, that we need the reviving energies of God's spirit upon our hearts, but how to *feel* it, "we find not." Hence the propriety, yea, might I not say the necessity of adopting some system of means, in order (under God) to bring us to see and to feel our barren condition as a church and people; and it does seem to me, that there is none better calculated in its nature to do this than "fasting and prayer."

I believe it is not in consonance with the economy of God's dealings with his people, to bless them with spiritual blessings, until they (so to speak) are ready to receive them, for while the soul is full and rioting in plenty of this world's goods, although it may be *starving* for spiritual food, it nevertheless passes on heedlessly and knows not its poverty.

Anciently christians not only observed seasons of "fasting and prayer" in *mass*, but they did it *individually;* and I suppose too, not uncommonly would little groups or communities engage in the same soul-interesting business. The great Apostle of the gentiles says, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." I must believe that there are christians in our day, and even in our own land, who thus sacrifice to the Lord; but were it a more prevalent practice than we have reason to fear it is, might we not confidently expect to see the moral aspect of Zion greatly improved, the hearts of believers built up in their most holy faith, and sinners converted to God; for He who said "Ask, and ye shall receive," hath also said, "Heaven and earth shall pass away, but one jot or one tittle of my word shall in no wise pass away."

H——y.

REVIVALS.

Philadelphia.—On the 12th instant, 41 persons were received to the full communion of the 11th Presbyterian Church in this city, of which the Rev. John L. Grant is pastor; TWENTY-FOUR of whom he baptized on that day; and 35 were admitted on examination and the profession of their faith. On the same day SEVEN communicants were admitted by the Rev. C. Hoover. THIRTEEN were lately received by the 12th Church, and TEN by the Rev. Dr. Livingston. Several of our churches have their communion season next Sabbath; and will receive a goodly number of the *first fruits* of a little, partial awakening and revival in the great city of Philadelphia. We know several churches in each of which fifteen and more persons either give evidence of the spiritual birth or are asking what they must do to be saved.

In each of the Presbyterian and Reformed Dutch Churches, a few professing Christians seem to be excited to renewed life in the discharge of their duty as Christians. Sixteen of the Presbyterian Ministers in the city are united most cordially in a pastoral association, the object of which is to promote the fidelity and increased usefulness of its members; and they co-operate cheerfully with the ministers of the Reformed Dutch Churches, and with all of their Presbyterian brethren who consent to meet them as heralds for Christ, in public, union prayer meetings, and other religious services. May the kingdom of Christ come in this city with great power. To this end, we implore the prayers of our fellow Christians, who may read this brief statement.—*Philadelphian.*

The revival in New York.—The New York Observer of March 12th, states that the revival continues with unabated interest among the different religious denominations in that city and Brooklyn. In one respect the Editors remark—

"The state of things is peculiarly interesting.—We allude to the fact that mercantile pursuits are at this season of the year drawing thousands of strangers to the city from all parts of the country. It is estimated that no less than 30,000 individuals will in the course of a few weeks be drawn to this metropolis. How important that they should receive such impressions during their residence here, as will, by the blessing of God, extend the revival throughout the land!

The morning meetings, at 6 o'clock, are continued and with increased attendance in various parts of the city."

Thirty-one persons were added to the Central Presbyterian Church, on Lord's day, the 6th inst.

New-York.—Last Sabbath, (says the New-York Observer, March 19,) 39 persons were received on confession of their faith into the South Church under the pastoral care of the Rev. Dr. Matthews; and 19 into the Collegiate Dutch churches. In the Dutch churches generally, the work is in progress, and as interesting as at any former period.

The motive for persevering prayer is as great as at any former period; for notwithstanding the excitement which has prevailed and still continues, but a very small proportion of the population of our city has yet felt its impulse.

It is worthy of notice that the great revival in Jerusalem, on the day of pentecost, took place when strangers were gathered from all the circumjacent lands, and thus the religion of Jesus Christ was extensively diffused. So God has sent forth the influences of his Spirit upon this city at that *season of the year*, when commerce concentrates *here* its tens of thousands of strangers. Let Christians continue with one accord in prayer and supplication, as did the disciples of old, and we may yet hope for great displays of the Spirit's power; and we may expect that thousands will return to their homes not only telling the wonderful things which God has done, but illustrating the reality of Divine influence in their own lives. Let the churches through the land follow with their prayers the individuals who, in pursuit of business, have at the present period, been drawn to this metropolis.

Charleston, S. C.—A four days meeting was held in Charleston about the last of February. As the results of this meeting, the Editor of the Observer remarks, that "the members of our different churches were drawn nearer together than ever, and seemed more like one united happy family where kindred spirits dwell. There seemed to be a readiness to confess past delinquencies—a heart to weep over past coldness—a disposition to return to the Lord from whom they had so long and so grievously revolted. The advantage which this meeting has been to professors of religion is inestimable; and we trust that its blessings have also extended to some who knew not God, and who obeyed not the Gospel of his son. A considerable number of persons, chiefly in the morning of life, are known to be deeply concerned for the salvation of their souls; and there may be also some who entertain a hope that they have experienced the washing of regeneration and the renewing of the Holy Ghost.

"Since the close of the four days' meeting, the ministers and members of our churches generally feel that God has begun to revive his work in a manner altogether unprecedented in this city. The prayers of the people of God in every place are most earnestly solicited, that the cloud which seems to be gath-

ering over us may descend in copious showers. It is indeed a subject of rejoicing that the Spirit of the Lord is here; yet, to feel as we ought, we should rejoice with trembling, and fear least by our unbelief and unfaithfulness, He should be grieved, and depart. *Then would our last state be worse than the first.*"

In Sherburn, Chenango Co. N. Y. it is stated that about 200 have been converted within a few weeks.

Long Island.—Revivals are reported in Southampton, West Hampton, and Oysterponds.

Palmyra, N. Y.—A correspondent of the Evangelist says, under date of Feb. 28th—"A blessed work of God is progressing in this delightful village.—Many have united with the Church of Christ, giving evidence of being born again. Many more are 'inquiring the way to Zion with their faces thitherward.'"

In Le Roy, N. Y.—The Rev. E. Mason states that during the past year there have been added to his church by profession, ninety-five, which, with five others added a little before, makes one hundred, the fruits of the revival. Nine have been added by letter. The church now consists of one hundred and forty-six members. "For five or six weeks past," he adds, 'there has been an increasing seriousness among the Sabbath School children, eight or ten of whom have entertained hope in Christ. Three adults have lately expressed an opinion, that they are renewed in heart."

Wayne Co. N. Y.—In this county there is a powerful revival. It is stated that there have been recently 150 conversions in Newark congregation, and from 100 to 150 in Marion. "The whole region appears to be greatly excited."

Utica, N. Y.—A gentleman in Utica, under date of March 4th, writes—"We have just had a four days meeting in this place. From 1,500 to 2,500 persons attended daily. A revival was in progress, and this has given an impulse to the glorious work. The whole village and country around are awake to the subject of religion; multitudes are anxiously inquiring what they shall do to be saved. Probably 75 or 100 conversions are the fruits of the four days' meeting already; and our anxious rooms are filled, and conversions are daily and almost hourly taking place. Three and four days' meetings are now frequent in this region of country. The blessing of the Lord seems to accompany them."

In Hamilton College.—The Utica Journal says: "We are happy to be able to add to the list of colleges where revivals are in progress, Hamilton College, in this vicinity. The seriousness commenced there previous to the winter vacation in January. It has since become deeper and more general. Several conversions are already numbered."

In New Haven.—A letter to the Editors of the N. Y. Observer, dated New Haven, March 16th, 1831, says:

I promised to give you some account of the work of God in this city and in the college, but it is utterly impossible to do it in particulars. We are every hour engaged in the scenes of a four days' meeting, which are full of Divine power and glory. Several hundred are inquiring "What shall I do to be saved!" Our churches are crowded to overflowing, and the word is manifestly blessed to the conversion o sinners. The last week was one of deep solemnity, and many were brought into the kingdom; but this week is more full of interest and power. The work of God has received a new impulse in college, and perhaps seventy are now believed to have been converted to God there.

In Geneva, Waterloo, and vicinity.—Interesting letters have come to hand from Geneva, under date of the 23d ult. The revival in that place commenced, it seems, sometime ago in a female seminary, where more than twenty give evidence of having been renewed. It has lately increased in every part of the town, and is still going forward in a wonderful manner. The hopeful subjects are not enumerated; but perhaps may be at this time, "not far from a hundred and forty."

In Waterloo, the work is powerful beyond any thing ever known in this region. Seneca Falls, also, and at the west of us, almost every town is visited with outpourings from the shower of mercy.

A clerical friend who has just returned from the western part of the state, says he does not know of a town west of the Genessee river, that now remains unaffected.—[*West. Rec.*

In Auburn and Rochester.—A revival has commenced in the village of Auburn, with overwhelming interest. At Elbridge, also, there is a powerful work.

The work at Rochester received a new impulse and some three or four hundred hopefully submitted to God during the late four days' meeting. Probably the number there who are hoping, may now amount to more than two thousand. [*Ib.*

In Rhode Island.—The Rhode Island S. S. Magazine mentions the existence of a revival at the village of Albia, in that state, embracing perhaps about fifty subjects of conversion, with a greater number of inquirers. The writer adds the following:

"Among the factory population are some very striking instances of the power of grace, and the force of religious impressions. We hear from Warwick and Coventry, that in seven factory villages the good work is spreading in a most powerful and pleasing manner. Dr. Briggs, from Bristol, has lately informed us that prospects are unusually good in that town, as to the cause of religion."

Revival in Troy.—We cannot say yet, nor shall we dare to say till the last day, how many souls have been born again; but we have hope of several hundreds. There was added yesterday to the first Presbyterian church about one hundred, beside a number by certificate. There will probably be a still larger addition to the second church. How many have entertained hopes in the churches of other denominations I would gladly say if I could, but have no data from which to judge.

Among those who have been hopefully born again there has been a good proportion of men, of men in their prime, of men high in talent, office, influence, and wealth, of men who had previously ranged themselves in the ranks of revolt of men who reason for themselves and cannot be said to have been wrought upon by mere declamation. Few revivals have altered more the balance of correct and incorrect influence.—*Corres. N. Y. Obs. March* 19.

PROSPECTS OF RELIGION IN FRANCE.

A French correspondent of one of the English journals communicates the following facts:

PARIS, dated Jan. 9, 1831.

"Our chapels are overflowing; 300 children are attached to them; we know not what to do to get accommodation for the numbers who wish to attend. If we had £10,000 to provide chapels, we would have congregations of a size, and schools of a number, to astonish Europe.

"A remarkable circumstance has just occurred: a large body of reformed priests have applied for means to separate themselves from the Church of Rome. They affirm, that there are 2,500 priests of their body affiliated with them throughout France. They have just drawn up a confession of faith, almost analagous with English episcopacy. Application has been made to the English Bishops. Already many parishes have sent for priests of this body. One has been sent to Montaign this day. The celebrated Dupin has applied for one for Nevers (a place of 30,000 inhabitants,) where the National Guard has taken possession of the church, declaring that they will have no Jesuits for Cures. The confession of the reformed body of priests is this—no Pope, no infallible Church, no Latin Mass, two Sacraments, no celibacy of priests, no injunction to regular confession; but the Word of God is the only rule of faith.

"This day, a Royal Ordinance has appeared, suppressing the Catholic Missions, and taking its funds, and abolishing all holidays but those of Easter, Christmas, and Pentecost. You thus see, that the highway is politically opening for the grand march of Gospel truth."

[*Bost. Rec.*

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, MARCH 30, 1831.

TO CORRESPONDENTS.

"A brief notice of a sermon, delivered by Bishop A. Campbell, at Winchester, Ky. on the 13th of January, 1831," will appear in our next paper.

Rev. Mr. Cushman's "account of the result of his late visit to Kentucky, in behalf of the American Home Missionary Society," will be inserted in our next.

GRADUAL EMANCIPATION.

The following gentlemen wish their names added to the number of those persons who desire the formation of a society to promote the gradual abolition of slavery in this state.

James M'Call, of Rockcastle county.
John Wallace, of Fayette county.
Norman Porter, of Lexington.

WEST LEXINGTON PRESBYTERY.

This Presbytery will hold its next stated meeting in Georgetown, on Wednesday the 6th of April, at 11 o'clock, A. M.

Rev. J. C. Young, President of Centre College, is expected to preach the introductory sermon, by the request of the moderator.

EBENEZER PRESBYTERY.

We are requested to give "notice, that the Presbytery of Ebenezer will meet at Paris on the first Wednesday of April."

TRANSLVYANIA PRESBYTERY.

The Presbytery of Transylvania will hold its regular spring meeting at Perryville on the first Thursday of April, at 12 o'clock.

LOUISVILLE PRESBYTERY.

The regular spring meeting of this Presbytery will be held at Louisville, on the first Wednesday of April.

CENTRE COLLEGE.

Mr. Thos. T. Skillman:

Dear Sir:—You will no doubt be pleased to hear something concerning the recent examinations in Centre College. I was present during a part of the time devoted to this business, and paid particular attention to the skill manifested by the Professors in conducting those examinations, as well as to the performances of the students. The whole proceeding certainly reflected great credit on both. All the Professors manifested a thorough acquaintance with their respective subjects, and great aptness to teach; while the ready and appropriate answers of most of the students proved that the session had not been spent in idleness. The evening of the 22nd inst. was appropriated to the delivery of orations. The Methodist church was procured for the purpose, and was crowded with the citizens of Danville, and strangers then in the place, at an early hour. A very respectable band of musicians took their station in the gallery and added much to the entertainment of the evening. It was truly cheering to hear five well written and instructive speeches delivered on subjects of such great interest as *Emancipation*, *Intemperance*, *Colonization Society*, the *Dangers* which threaten a Republican Government, and the proper *Remedies* for such dangers. In one respect there was a striking difference in the speeches from those which are usually delivered by young men in colleges—they were solid and argumentative, not a sentence of bombast in any of them; and we must do the young gentlemen who composed and delivered them the justice to say, that the manner was entirely in unison with the matter, being free from rant and affectation. We sincerely hope that the worthy President will continue to encourage such a style of writing and speaking among the students; for we are fully convinced that glittering expressions, however captivating to the youthful mind, form but a miserable substitute for forcible ideas and good common sense language.

The friends of the College and of thorough scientific instruction, will be truly gratified to learn that a letter has been received from the Rev. James K. Burch, who proceeded Eastward some time since as an agent of the College, stating that "*a splendid Philosophical apparatus*" has been procured in Philadelphia, and may be expected at Danville in a few weeks. This ought to be understood generally, as it is well known that a complete apparatus is a rare thing in our Western institutions, and no doubt there are many young men who wish to finish their education in a college where advantages of this kind can be enjoyed. The students of Centre College will now be highly favored in point of literary privileges. The Professorships are all filled with men well qualified to perform their respective duties, and men who know that their own characters can only be sustained, their usefulness promoted, and the institution prospered by a faithful and diligent attention to business. It gives us pleasure, moreover, to state that in addition to the Professors whose names are mentioned in the advertisement of the Board of Trustees, an additional instructor of much experience will enter on his duties at the beginning of next session, as a teacher in the preparatory department.

To those who are concerned for the mental culture and happiness of the rising generations in this western world, it must be gratifying to know that such seats of science are opening their doors to admit them; and that too on such reasonable terms, that parents who desire to educate their children liberally, meet with very little difficulty in accomplishing this all important object. T.

FOREIGN MISSIONS.

We invite the attention of the different Presbyteries to the following resolution of the Presbytery of Baltimore. Would it not be well to imitate this example?—*N. Y. Obs.*

At a meeting of the Presbytery of Baltimore, held October 6th, 1820—The following preamble and resolution were *unanimously* adopted:—Whereas in the view of this Presbytery, the Presbyterian church with which we are connected, in general, and we, as a Presbytery, in particular, have, to a most inexcusable degree, neglected the claims of Foreign Missions, and whereas the present state of the heathen world, as well as the last command of our divine Redeemer, most urgently call us to exert ourselves in this noble cause, therefore, Resolved, that we, *as a body*, will make the attempt from this time to support *at least one Missionary, from year to year, in the foreign field.*

INTERESTING FROM FRANCE.

We are indebted to a gentleman of this city for permission to publish the following highly interesting extract of a letter, dated Paris, Jan. 29th, received by the last arrival from Havre.—*N. Y. Obs.*

A separation has taken place in the Catholic Church, and a portion of them have established a form of worship grounded upon views and principles that approach very near to Protestantism. Some persons express doubts of the piety of the leaders in this ecclesiastical revolution. Time will show. Meantime I send you a copy of the Articles of Faith adopted by the separatists, who style themselves the *Orthodox Catholic Church*. There is surely a wide field opened for action in this country, where the Bible is scarcely known, and so little of real religion exists.

Articles of Faith of the Orthodox Catholic Church.

1. The word of God is our only guide of faith.
2. We admit the three symbols of the Apostles, of *N and of St. Athanasius.
3. We recognize as canonical all the books of the Old and New Testaments that the Reformed Church admit as such, and we consider the reading of them as of indispensable necessity.
4. We believe that there are two sacraments of divine institution—Baptism and the Holy Supper. We admit the others only as pious ceremonies, that have existed from the earliest period of the Church.
5. The service of the Sacrament will no longer be performed in Latin, but in a familiar tongue, after the ritual of the Church.
6. Auricular confession is not of divine precept; we do not require it of any one; but the faithful before approaching the Holy Table, should prepare themselves to receive general absolution.
7. We do not recognize any days of abstinence. As to fasting we submit it to the piety of the faithful.
8. We admit a Hierarchy in the Church, and this hierarchy is to be composed of Bishops, Priests and Deacons.
9. Our veneration for the Saints consists in thanking God for the grace He bestowed upon them.
10. Religious instruction being of the first necessity for the people, we consider it the most important of our duties to disseminate freely the Bread of the word of God.

* This is unexplained.

REV. EDWARD IRVING.

This gentleman, who is the minister, with the "missionary, elders and deacons of the National Scotch church, Regent Square," London, has published a manifesto in self-defence. It will be recollected, that the Presbytery to which he belongs has censured him as guilty of heresy, in holding the sinfulness of Christ's human nature. The signers of the manifesto declare, that they "utterly detest and abhor any doctrine, which would charge with sin, original or actual. Our blessed Lord and Saviour Jesus Christ, whom we worship and adore," &c. "And finally, we do solemnly declare, that these are the doctrines which are constantly taught in this church, agreeably to the standards of the church of Scotland, and the word of God." The Evangelical Magazine calls this Jesuitical; as Mr. Irving has not recalled his former publications, in which he said, among many other things of the like tendency, "If, then, Christ was made under the law, he must have been made by his human nature liable to, yea, and inclined to, all those things which the law interdicted." "He felt in his natural will, a rebellion to the will of God." Mr. Irving probably thinks to reconcile these statements by another paradox. He holds that the human nature of Christ "received a Holy Ghost life, a regenerate life, in the conception; in kind, the same which we receive in regeneration, but in measure, greater." [*Vt. Chron.*

FOREIGN NEWS.

By arrivals at New-York Paris papers have been received to the 2d of February.

BELGIUM.

On the 29th of Jan. the hall of the Congress was early filled. A letter was read from the provisional government, with an extract from the protocol of the conference held at the Foreign Office, Jan. 20, 1831, at which the plenipotentiaries of Austria, France, Great Britain, Prussia and Russia, were present. In it the plenipotentiaries fix the following boundaries: 1st. The limits of Holland shall include all the territories, fortresses, towns and places which belonged to the ci-devant republic of the United Provinces of the Low Countries in the year 1790. 2d. Belgium shall be formed of all the rest of the territories, which were under the denomination of the Kingdom of the Netherlands in the treaty of 1815, except the Grand Duchy of Luxemburg, which, being possessed by the Princes of the House of Nassau, by a different title, forms, and shall continue to form, a part of the Germanic Confederation. 3d. The provisions of articles 108 to 117 of the general act of the Congress of Vienna, with respect to free navigation, to be applicable to the rivers and streams that traverse the territories of Holland and Belgium.

The editors of the N. Y. Daily Adv. have been obligingly furnished by a friend with the following extract of a letter from Paris, Jan. 31st.

"It appears to be the opinion at present, that the Duke de Nemours, the second son of Louis Philippe, will be chosen king of Belgium; and after it has taken place, if Great Britain does not oppose it strenuously, I have no doubt it will take effect. John Bull is likely to be propitiated by making Antwerp a free port.—Impressions are that there will be no war; but all this depends upon so many contingencies, that it would not surprise me at any time to learn the contrary."

POLAND.

The Hamburgh Correspondent states, under date of Berlin, Jan. 23d, that the Dictator Chlopicki left the Dictatorship because he insisted on negotiating with the Emperor, for a reconciliation, while some of the members of the Diet opposed it. The Augsburg Gazette contains a letter from the Polish frontiers, of January 18th, which asserts that a reconciliation with Russia is now impossible. "The Emperor neither can nor will extend the amnesty to the ringleaders themselves. Prince Czartornisky's estates in the old Polish provinces have been confiscated; and 300 Wilna students have been transported into the interior.—These steps, it is thought indicate severe measures in contemplation—The country is said to be full of armed peasants, who treat as spies all persons passing the frontiers. Under date of Warsaw, Jan. 20th, it is mentioned that the Russian government have seized the funds of of the Bank of Warsaw, which were at Odessa, and arrested and an agent sent thither to withdraw them.

A monk from the Palatinate of Plosk, had arrived at Warsaw, and appeared armed with a lance, sabre, pistols, and cross, and was enthusiastically received. His example has been followed by twelve monks of St. Bernard. In the Palatinate of Cracow, the peasantry, armed with scythes, are commanded by monks.

INTERESTING FROM COLOMBIA.

We have some particulars relating to the condition of affairs in Colombia, of the latest dates, which show that the military party, from which future difficulties were apprehended, is likely to be speedily put down. The brig Sea Nymph left Carthagena on the 18th, and the forts of Boca Chica early on the morning of the 19th. Plans were matured by the inhabitants for obtaining possession of the city on the night of the 18th, while a simultaneous movement was to be made by a body of militia ordered by Montilla to march against Savana Forgo. They were to displace their officers, and to declare for the Constitution of 1830. A vessel from Porto Bello had brought intelligence that Gen. Espinar, at Panama, had declared against Urdaneta, who was likely to be attacked by Obando, and unsupported.—*D. Adv.*

INSURRECTION AT MARTINIQUE.

A letter, dated Martinique, Feb. 8, says: This Island is in a very gloomy state. The Negroes are rising in different parts of the Island; they have already committed great depredations, and it is feared that they will destroy all the whites on the Island.

SUMMARY.

The Cherokees vs. *Georgia.*—*Washington, March* 14.—Mr Sergeant opened the case in behalf of the Cherokee Nation, in the Supreme Court, on Saturday last, in a very able and profoundly legal argument. Mr Wirt, his brother council in the case, continues the argument to-day.—*Nat. Int.*

Sentence of the Pirates.—Thomas J. Wansley and Charles Gibbs, received the sentence of death on the 11th inst. at New York, for the murder of Wm. Thornby, Captain, and Wm. Roberts, mate of the Brig Vineyard, on the high seas, on the night of the 23d of November last. They are to be executed on the 22d of April next.

Yorkville, S. C. March 8.—*Execution.*—Pursant to sentence of the Court, *Thomas Crank* was executed at Chester C. H. on Friday last, convicted of the murder of his Father.

Another Warning!—On Monday last a man named Alexander Colclough from the upper end of the county, fell from his horse, in this city, in a state of intoxication, by which he received such injury as caused his death within twenty-four hours!—*Raleigh Register of March 10th.*

Jesuitism.—The late Pope gave to Mr Dubois, Roman prelate of New-York, *ten thousand crowns*, towards the erection of a Popish College on the Hudson River; for the completion of which, *one hundred thousand dollars* will be expended.—*Protestant.*

Royalty in 1830.—This has been an ominous year for Princes. Three have died—the Kings of England and of Naples, and the Pope of Rome. Three have been driven from their dominions—the Kings of France and Saxony, and the Duke of Brunswick. Queen Donna Maria has been refused admittance into her kingdom, and the King of Holland has lost half of his: while two thrones, Belgium and Greece, are going a-begging.—*Age.*

The receipts of the first *nine* weeks of the railway, between Liverpool and Manchester, for *passengers alone*, was upwards of £18,000.

More than 200 colored people in Richmond, Va. have joined the Temperance Society.

A vessel is to be sent to Liberia, with emigrants on the 1st of May next by the American Colonization Society.

The son of a dentist in Philadephia died lately from swallowing gum elastic (india Rubber) at school. The tutor had discovered that several of the pupils were chewing it, and threatened to chastise those who did so, when this lad, having a piece in his mouth, swallowed it to avoid detection. It swelled within him and caused death in a few hours.

Atrocious Murders.—A fellow by the name of Brown, but a few days released from the penitentiary in New Orleans, committed two murders during the last week in January, the more atrocious because in one case wanton and unprovoked; and in the other, he was entirely the aggressor. It seems that in passing a sailor, who was quietly eating his dinner, Brown stole his handkerchief. The sailor, whose name was Bowden, pursued him—a scuffle ensued—and the sailor was stabbed to the heart. In the other case, there appears to have been not even the apology of a scuffle for the deed.—*National Gaz.*

The Philadelphia Gazette of Saturday says, we understand that High Constables Blany and Chopp, last night about 10 o'clock, arrested 12 gamblers in South street, betwen 6th and 7th sts. They were all Blacks.

OBITUARY.

DIED—In this town, on the 26th inst. JOSEPH ELLEN ROBB, infant daughter of Abraham T. Skillman, aged 8 months 9 days.

"So fades the lovely blooming flower,
Fair fleeting comfort of an hour."

In Utica, N. Y. Mrs. LAURA LANSING, wife of the Rev. D. C. Lansing, in the 38th year of her age. Also, their infant child, a few days old.

From the New-York Observer.

OBITUARY NOTICE OF REV. HARVEY FISK.

Died on the 5th inst. in this city, whither he had come to embark for the South in the pursuit of health, the *Rev. Harvey Fisk*, in the 32nd year of his age. Mr. F. was a native of Vermont, was graduated at Hamilton College in 1826, and obtained his Theological education at Princeton. At the time of his decease he had the charge of a classical institution at Woodbridge, N. J.

Early in the course of his preparation for the sacred office, his mind selected one department of pious effort, for which he may be said to have lived and died. This was the cause of Sabbath Schools. This object was ever prominent and vivid before him in whatever circumstances he was placed, and to it he gave the most unwearied study as well as personal efforts by night and day for several years. He will long be remembered by the friends of religion in New-Jersey, as the laborious and successful agent of the S. S. Union of that state, and hundreds of those who are to become its future men and women will owe, and doubtless acknowledge a debt of gratitude to the man whose energy and perseverance amidst great discouragements secured for them the means of early religious instruction.

Often when his days were spent in toil and travel, the intervening nights were largely devoted to the preparation of his various publications which have had no inconsiderable share in the extension and improvement of Sabbath School instruction.

The New-Jersey Sunday School Journal, was almost wholly the production of his pen. The compilation of S. S. questions, called "Union Questions," was prepared by him, at the request of the American S. S. Union.

His end was peace. Few death-beds exhibit such entire and at the same time such intelligent composure. The Lord Jesus filled a large space in his mental vision, and he often uttered as well as his disease would permit, his sense of the preciousness of the Saviour to his soul. He called himself "an unprofitable servant," and throwing himself entirely on the mercy of God in Christ, he rested on that rock, unshaken to the end. He was uncomplaining and bore his sufferings with remarkable submission. This he was enabled to do by the sustaining induence of the promises of God, which he said were "precious—most precious" to his soul. The Bible being put into his hand, his languid countenance became animated, and pressing it to his lips, he repeated the lines,

"Holy Bible, book divine,—
Precious treasure, thou art mine!" &c.

So entirely were his thoughts occupied with the things of Christ, that though he spoke as frequently as his strength would permit, he did not through the whole of the four days of his illness allude to any temporal concerns, or even to the subject of provision for his beloved family, except in two or three short sentences. He very particularly and affectionately charged his ministerial brethren to be faithful, and expressed his joy at the conversion of souls under their labours. Thus he sunk away, bearing testimony to the truth, and exemplifying the power of religion, until he fell asleep in that Jesus, who, we trust, had prepared a place for him, that where his Saviour was, he might be also.

"Long do they live, nor die too soon,
Who live till life's great work is done."

NEW STORE.

WILLIAM H. RAINEY

IS now receiving and opening in the White House adjoining the Store of E. W. Craig, an entirely new and splendid assortment of

British, French, India, and American

GOODS,

Suitable for the present and approaching season:

HARDWARE, QUEENSWARE,

GROCERIES, &c. &c.

His stock was selected by himself out of the Spring arrivals in the Eastern Markets for Cash. He indulges the pleasing anticipation that he will be able to furnish his old friends and the public generally, who may please to give him a call, with Goods as good and cheap as any store in Town. He will receive in exchange such articles of country produce as are generally taken in Stores.

Lexington, Ky. March 30, 1831. 39-tf.

A. G. SMITH,

SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2½ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Chariti three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœvres necessary for the introduction of the instrument, seizing the stone, and breaking it up in favourable cases and in expert hands gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

He will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously March, 1831.—37-7t.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.

Price—62½ cts. single—$5 per dozen.

POETRY.

[From the Christian Intelligencer.]

MOTHER.

Mother!—In that one word are charms combined,
That most elate—or most depress the mind;
It bears a spell—a sacred—hallowed spell,
That wakes joy's smile—or sorrow's saddest swell;
It bears a music—which the dullest ear—
Should greet in rapture—or all mournful hear;—
And he whose heart is callous to that word,
That glows not—melts not—whensoe'er 'tis heard—
Far from the haunts of men—expelled—should fly—
With brutes to live—with brutes unwept—to die.

My Mother!—Now the heart, with strongest strings
Around those words, in all its ardour clings;
How closely—dearly—intimately fraught
With joys they waken, is each spring of thought;
What warm affections, as they touch the ear,
Rise in the breast—and in the looks appear;
But though we listen to their pleasing tone,
The heart—the heart!—can feel their charm alone.

Is she beside us?—though the world is sad,
We view her smiles, and every thought is glad;
Those smiles still beam in sorrow—or distress,
And teach the bosom how the eyes can bless;
An adverse hour, despite the heartless crowd,
They gild—as sunshine gilds the morning cloud;
And e'en on darkness pour a tranquil ray,
Lighting its gloom with all the hues of day;
But is earth fair?—does joy impart its cheer?
A mother's smile can make it doubly dear;
We see her there—and pleasure beams more bright—
For pure affections kindle at the sight.
Do friends caress? Does fame her wreath entwine?
Does beauty greet us?—or does splendor shine?
These all may change, and leave us to despair,
But time's rude hand can work no changes there.
The world may change—all—all may change—yet she
More constant still—and still more fond will be.

But most they know, mid days of cheerless gloom—
A Mother's worth, who view—a Mother's tomb;
Yes! then they know—while gazing on her grave,
What priceless pleasure her affection gave;
And then they mourn—but mourn, alas, in vain!
That love like hers can ne'er be known again,
Without it—what is all that man can boast?
His purest light, and richest gem is lost;
Then what—Oh, what! will life's dark journey be?
A Mother's love—remains no more for me!
Yet every scene on which her eyes were cast,
Deep in this bosom, while thought lives, shall last.
Well I remember, at the close of day,
How fond she greeted my return from play;
And how she caught me to her yearning breast,
And dried my tears, and hushed my cares to rest;
And then, at dawn, her voice in kindness spoke,
With angel sweetness, as my slumbers broke;
Then, side by side upon the bended knee
She poured a heart-felt, fervent prayer for me.
'Oh, God!' she cried, 'my children kindly bless,
Guard them from sin, and shield them from distress;
And in rich mercy, when my life shall end,
Be thou their portion, and eternal friend.'

MISCELLANEOUS.

LETTER TO A YOUNG LADY.

The following was penned without the remotest reference to publication. Having been shown to us, we have obtained permission to spread it before the public, as we think it contains many valuable suggestions to young ladies, which it will be much to their interest to pay attention to, in the culture of their minds, and the regulation of their conduct.—*Alb. Tel.*

"The following *general views on female character and conduct* are submitted by the writer to his young friend, with the belief that if received in the same spirit in which they are written, they will not be productive of injury, even if they should do no good. From the variety of female character, it is impossible, in these hastily written lines, to lay down rules which will apply to every individual. They have but one merit,—they come from a sex different from your own; and may be the opinions of many of that sex. They are from one, too, who views with deep interest the happiness or misery of every woman—who believes that woman came from the hands of her Maker, "Heaven's last best gift to man,"—who acknowledges her influence in all the relations of life, and that it must ever be excited either for good or for evil—who believes that every woman has in her power, at least, the happiness of one man: nay more—that all which men ever are, depends upon the principles they imbibe, and the bent they receive, while under the direction of female mind. The germs of many a high and lofty character were first formed in the nursery, and many of the mighty virtuous dead have ascribed their greatness to a mother's counsel and a mother's love. But while I make this concession, I must also say that I have frequently mourned over the waywardness of your sex, and if I have bowed to the masculine greatness of a Madame Roland, or the more attractive feminine greatness of a Lady Russel, or a Mrs. Ramsay, I have also deprecated the unparalleled wickedness of a Catharine II. I mention these women as pre-eminent among their sex, and as striking examples of female attainments in virtue or vice.

Much has been said upon the *mental* equality of the sexes. This is a subject which should never be discussed. It is alike unnecessary and unprofitable. No comparison can exist between the two, and for the obvious reason, that our Maker having intended us for different spheres of actions, has fitted us with different minds. The *terms superior and inferior* can never be applied in contrasting our intellectual faculties. Man, destined for either physical or intellectual labor and toil, was endowed with a mind to fit him for *his* duty; in *its* discharge he required a sternness and hardihood unknown to woman.

Woman, the destined attendant of helpless infancy and wasting disease—of suffering and of sorrow—as well as the heightening companion of all earthly joy, required a differently constituted mind from his. But this does not imply *inferiority* on the part of woman, and I do not hesitate to say that the woman who is pre-eminent in the discharge of her varied duties of life, is as great as any man that ever lived. Woman's greatness consists in being the best of mothers, of sisters, of daughters, and of wives; and in these relations, it has been wisely ordained, consists her happiness also. Her education should be conducted strictly in accordance with her duties; and that instruction which *best* fits her for the relations above mentioned, is *best* for her. The pursuit of any study which does not conduce to this end, is worse than useless. The time employed upon it is thrown away. The abstract sciences, for instance, (for which ladies have little inclination,) are of no use to her; and have but little to do with social life. This she will find by experience to be true, and that they can neither add to her happiness or respectability, however much they may contribute to show off at a boarding school exhibition. It is a lamentable fact that in the education of all classes, more attention is paid to *show* than *usefulness*. I do not mean to include in this remark the ornamental of a lady's education; this may be so cultivated as to add to her happiness without interfering with her duties. But there is nothing which so much conduces to a proper education as *useful reading*. It will strengthen the mind, invigorate the understanding, and teach her what the world is, by showing her what it has been. Books can give sound morals and correct principles. A taste for reading, however, should be acquired when young. It will then continue through life: and remember, that intellectual pleasures never cloy. They remain with us in all the changes of life. Friends and fortune may fail us; but they never will. But, this taste for reading must be a judicious one; and wo to the young lady who can only relish tales of mawkish sentiment, and the ephemeral productions which are literally inundating the world.

If ladies should be careful in the selection of books, they should be equally so in the *selection of companions*. Whatever may be our own character, we cannot long associate with either books or friends without imbibing more or less of their sentiments and opinions; and the poison they infuse is the more dangerous, as it works so silently that we are frequently unaware of it ourselves. "A man," says the Latin proverb, "is known by his associates," and Divine Wisdom has said, that "evil communications corrupt good manners."

In the cultivation of your affections will principally consist the happiness or misery of your lives. Cultivate them with watchfulness and care. Seek not to suppress them, but let them move on, in that channel in which Providence destined they should flow. If they are once diverted, it may cost you endless sorrow. If you eradicate them you must expect to live unloved, and die unmourned. For what being so truly abhorrent, as a heartless, cold, and calculating woman: and let me warn you, as you value your peace of mind, your own happiness, and the happiness of others, never trifle with your affections.

In the world which is before you, the temptation to do so is stronger than you are aware of. The incense of admiration is alike pleasurable and intoxicating. It gratifies both our vanity and our pride; and so strong is the desire of it in some minds that it seems to be food upon which they live. And remember, that men can be found base enough to minister to your weakness in this respect. While it is believed that compliment, and the flattery of your foibles are rewarded with smiles, and are passports to your favour, few will have the moral courage to converse with you in the language of soberness and truth. The disposition to treat him with most kindness who is most obsequious, (when once acquired,) will imperceptibly lead you to a course of trifling with your affections, which will end in the detested heartlessness of finished coquetry. She who can rise superior to adulation displays true greatness of mind. Let her also rise superior to pride; it is folly and weakness. Seek not to be fashionable; it is the high road to selfishness, and it will render callous every finer feeling of the heart.

I have already adverted to the influence of your sex; an influence the importance and extent of which you do not seem to appreciate. It has been said, and truly said, that the sexes act reciprocally upon one another; and whatever character you desire in men, you can compel them at least to assume, if not to possess. Exclude from your society the profligate and unprincipled, and you will do much to reform mankind. But while such men (frequently the most artful and insinuating) are received with kindness, and treated with attention, they believe that moral virtue is of little value even in your estimation. This is not all. The better part of our sex, witnessing your predilections, will learn to think lightly, either of your discrimination or your principles; and rest assured that no lady can expect the attentions of a man of sense, when she has once shown herself pleased with those of a fop or a fool. I know that too many men, and sometimes men of sense, are willing for the moment to trifle and flirt with the giddy, the thoughtless, and the gay: but it is a great mistake to suppose they respect them. Their respect, their esteem, and their affections, are reserved for the intelligent, the retiring, and domestic—the pure in mind and pure in heart. To such they confide their happiness, their interest, and their honour.—Beauty, wit, and gaiety, may sometimes captivate; but good sense, a feeling heart, and an amiable disposition, will more frequently conquer. Should the time ever come for you to form the nearest and dearest relation of life, beware of being guided in your choice by fancy or caprice. Remember that a pleasing address may frequently conceal a bad heart, and that many make up in manners what they want in morals. They who are conscious of purity of intention will seek no disguise, and would rather appear to want some of the lighter graces, which captivate a woman's eye, than to deceive her for a moment. Whenever you do select, be sure that he is a man of sense, of delicacy, of feeling, warmth of heart, industrious habits, and of inflexible moral principle.—Every other qualification, without these, is nothing; you can respect no man long who has them not, and when you cease to respect, you will soon cease to love. Beware of the selfish. He can never make you happy who can make no sacrifice for others. When you have once selected, love sincerely and devotedly. Never trifle with his feelings, even for a moment. Be frank and open as the day. Affect no disguise or mystery, and never practice the most trifling deceit. The little artifices of your sex, to an honourable mind, are truly disgusting.

I cannot close this letter without adverting to the subject of *religion*. Though I mention it last, I by no means think it least in the catalogue of female virtues. There is a charm in *female piety* which is irresistible. A consistent and unwavering belief in the religion of the Bible is above all price. It will add to every other accomplishment, and heighten every other virtue you possess. There is nothing which has equal power to preserve you from the foibles, the follies, and the indiscretions of your sex. The danger with your sex is, acting from feeling and the impulse of the moment. This religion will correct, by subduing your passions and maturing your judgment. It will afford you comfort and consolation in the house of affliction, and shelter you from the storms of a pitiless world. You are now, my young friend, full of hope and expectation, eagerly looking forward to the world before you. But in that world you little think of the changes which may await you. These are known only to your God. We know, however, that changes and adversity may be the lot of all. It is wise to be prepared for every vicissitude of life;—to view it as it is, and to eradicate every false notion and opinion. For these changes and these vicissitudes, "pure and undefiled religion" will most unquestionably fit you. But then it must be *consistent*. Let it be seen in every action of your lives. Let the sacred flame burn as brightly in your intercourse with the world, and in your domestic retirements, as in the sanctuary of the Most High. And rest assured you will need little else to direct you to happiness in this world and the world to come. That it may be your lot I sincerely wish. I have now complied with your request—a task more difficult than I at first apprehended. The subject is so full of interest that I found it no easy matter to say less than I have done, if I said any thing. There is matter enough to fill a book. But I suppose, like this letter, few would read it. You must not criticise on the manner in which these undigested thoughts have been thrown together. They have been too hastily committed to paper to pay much attention to manner or method. If I have succeeded in furnishing you with one valuable hint for the conduct of your future life, I am satisfied. May you learn wisdom without the stern teachings of experience.

Sincerely and truly your friend.

HINTS TO MECHANICS.

The present age is distinguished above all others, for eminent men, who have risen from small beginnings to honor, wealth, and respectability; and our country has, without doubt, produced more great men from the mass of the people, than any other. It is the beauty and admiration of our government, that all stand an equal chance for respectability and renown; and if you exert yourselves with perseverance and industry, you must, you will succeed. What though, in the outset, you meet with some difficulties; you may expect to find opposition from pride and jealousy, and the sneers of fools and sycophants. Remember your lot is cast in a land, where "worth makes the man and want of it the fellow." Look abroad in our land, and you will see sufficient inducement to perseverance and industry. I lately read of a bricklayer, who, at the age of twenty-six, by devoting one hour in each day to reading, qualified himself for discharging the duties of all the offices within the gift of the state. Look at the North, the South, the East, the West; they show monuments to the industry of mechanics. It is asserted, and with truth, that most of the leading men in our country are mechanics or the sons of mechanics, and they and the *farmers*, undoubtedly own the greater part of real property. If you want a specimen of what industry and perseverance can do, look at Benjamin Franklin, who, when a boy, paraded the streets of Philadelphia with a loaf of bread under each arm. He was enabled, by integrity, perseverance, and industry, to essentially contribute to the formation of this our free and happy government; and in the arts and sciences, to rank among the first men of the world. Think you he would ever have arisen to any thing higher than his occupation of printer, if he had given way to the sneers of the self-conceited coxcombs of his day, or had followed the examples and temptations of many of his associates. Look at the present times—at the bar, in our legislative halls, among our most distinguished and enterprising merchants; you will find mechanics among them all; and some that are not ashamed of, but glory in the name. Ask them how they rose, and they will tell you it was by industry and perseverance. If, after having these and numerous other examples before you, instead of passing your time, either at work or improving your minds, you choose to visit the grog shop, the theatre, the gambling house, &c. you need not expect to be admitted into respectable society. You have the making of your own fortunes, and Dr. Franklin has said, "he who has a trade has an estate," but the trade must be followed, and the estate improved. And above all, remember "time is money, and money is power," your influence has been felt, and at no distant period, it will be felt from one extremity of the republic to the other.

From the Desk of Poor Robert the Scribe.

Pray take my advice if a fortune you'd get,
Pay off what you owe, and then keep out of debt

This may be bad poetry, but depend upon it it is excellent sense. It is an old saying, that "the debtor is a slave to the creditor." If so, half the world enter into voluntary servitude.—The universal rage to buy on credit, is a serious evil to this country. Many a valuable man is ruined by it.

There was Titus Thornbury, who was an industrious man. He had as good a farm as lay in the north parish of Applebury. But unfortunately he gave way to the prevailing passion of getting in debt, and a sad life he led of it.—At the age of thirty, he owed two hundred pounds. His farm yielded about that sum.—He would not live without purchasing some things, and as all the money he could raise went to pay principal and interest on his debt, he had every thing to buy on credit. So, at the year's end, with interest and cost, and loss of time, and extra prices charged for things, because he did not make ready pay, he was just as deeply involved as the year before. Thus harrassed, dunned, and tormented, was poor Thornbury, for twenty years.

Not so with his cousin Ned Forest. He vowed he'd *owe* NO MAN. The produce of his farm was about the same as that of Thornbury; but as he was not forced by duns, or executions to sell it out of season, he got the highest price: as he paid for things when he bought them, he got his necessaries twelve per cent cheaper: as he paid neither interest nor cost, and lost no time in running to borrow money or to see his creditors, he laid up ninety pounds a year, lived quite as well as his cousin and infinitely happier.

When poor Thornbury saw a man riding up the road, his anxious look told him as plain as look could tell, "plague on that fellow, he has come to dun me." When a sudden rap at the door announced a visiter, no matter how lately he had been, he turned pale, and looked sorrowfully anxious until the visiter was known.

Many a man goes into the store for a single article. Looking round, twenty things strike his fancy; he has no money; but buys on credit.—Foolish man! Pay day must come, and ten chances to one, like death, it finds you unprepared to meet it. Tell me, ye who have experienced it, did the pleasure of possessing the articles, bear any proportion to the pain of being called on to pay for them, when you had it not in your power?

Above all things, good people, never go in debt at a tavern! To grog—to toddy—to sling—to bitters! Oh horrid, what a bill! Never owe your shoemaker, your tailor, your labourer, or your printer. Besides the bad policy of keeping in debt, it is downright injustice to those whose labor you have received all the benefit of.

Good people, hark ye: A few rules well kept, will contribute much to your happiness and independence. Never buy what you do not really want. Never purchase on credit what you can possibly do without. Take pride in being able to say, I owe no man. Wives are sometimes thoughtless; daughters now and then extravagant. Many a time, when neither the wife nor daughter would willingly give a single pang to a fond father's bosom, they urge and tease him to get articles, pleasant enough to be sure, to possess, but difficult for him to buy; he purchases on credit, is dunned—sued; and many an hour made wretched by their folly and imprudence. Old Robert presents his compliments to the ladies, and begs they would have the goodness to read the last seven lines once a month, till they get them by heart, and then act as their own excellent disposition shall direct.

How happy's the farmer who owes not a pound,
But lays up his *fifty* each year that comes round,
He fears neither constable, sheriff, nor dun—
To bank or to justice has never to run;
His cellar well filled, and his pantry well stored,
He lives far more blest than a prince or a lord;
Then take my advice if a fortune you'd get;
'Pay off what you owe—and then keep out of debt.'

[*Wilkesbarre Gleaner.*

AGRICULTURAL.

METHOD OF IMPROVING LAND FOR WHEAT CROPS, ON LIGHT SOILS.

The husbandman first divides his farm into fields so as to enable him to plough a certain proportion for a wheat crop, while the residue is occupied as pasture and meadow for the support of the stock. That which is intended for wheat, is ploughed in the month of June, as deep as the plough can be made to run, and do the work well, after which it remains until the middle of August, when it is thoroughly harrowed and cross ploughed, by which time the sod is pretty much rotted. As the season for sowing approaches, it is again harrowed, and ploughed the third time, but not so deep as the first or second. This ploughing completely incorporates the decayed vegetable substances with the soil, and fits the ground for the seed; which is sown between the tenth and twenty-fifth of September, as near as circumstances will allow. The following spring are sown upon the same ground from five to seven pounds of clean clover seed per acre, which stocks it well with grass, and furnishes considerable pasture in the fall after the wheat is taken off. The second season, another portion is managed the same way. The third, the same. The fourth, the field first sown, will be the one designed for the plough again. By this time the clover (it being the second year, from seeding,) will have attained its greatest perfection, if it has not been pastured too close the preceding year, and will come forward rapidly in the spring. Not a hoof should be allowed to feed upon it this season, as it is intended that the field shall produce a crop by the time that it will be necessary to plough, that will serve as a coat of manure, which will be between the tenth of June and the first of July, by which time the clover will have attained as great a growth as can be turned under by the plough, and will furnish a coat of manure, that will make as much difference in favor of the following crop over the first, on the same ground, as twenty-five loads per acre of the best manure at least, and certainly is not attended with one quarter of the expense, as the clover seed and sowing are all the extra charge that can be attached to it, and which will not exceed one dollar per acre. Where this course has been pursued, particularly upon light land, the result uniformly is, that the second crop will be nearly or quite double that of the first, and the longer practised, the stronger the land, and the heavier the crop both of wheat and grass. By this course the wheat lands, with the aid of the manure deposited by the stock pastured upon them during the summer, are made to support themselves, and leave the manure accumulated in the barn yard during the winter season, to be applied upon lands designed for summer crops, or such crops as will not allow time for the above course to be pursued; such as corn, potatoes, oats, &c. which every farmer is under the necessity of raising for his own consumption, and will be found to require all the manure that can be accumulated in the ordinary way from the yard.

The above method of making land manure itself, however, is peculiarly adapted to the culture of wheat, as it is a crop that will not thrive well, if sown upon poor ground, the same season that a crop has been taken off, even if it be highly manured from the yard, before sowing each time:—But if stocked with clover, and allowed to remain in pasture for one or two years, the effect of the first crop will be entirely eradicated, and the ground improved, and will produce alternate crops of wheat and grass, in which the cultivator will find a handsome profit for his labor, and his land (which is the farmer's capitol,) will also increase in value.

Middlesex, Dec. 1, 1830.

POVERTY'S PRICE CURRENT.

A petty farmer in the interior of this state, whose agricultural exports were known to bear certain proportions to his liquid imports, was lately seen carrying a few pounds of butter to the village market. In a short time he was seen returning with a jug of the ardent. "I'll quiz him a little," said his neighbor Pry to a number of bystanders. The jug jogging farmer seemed to shun an interview, sheered across the road, kept his eye down, and quickened his pace. But all in vain.

"How now, neighbor!" roared Pry; "how much did you get for your butter?" "Why, why, not much," stammered the confused farmer, with more truth than he intended. "Not much!" retorted his neighbor. "Couldn't you get the old price—a quart for a pound?"

A quart of whiskey for a pound of butter! Here we have the price current of pauperism. Who is not indignant at the idea of an amiable, industrious woman milking her cow, churning her butter, and putting it up in nice rools, to be carried by a hateful, boorish husband, and bartered for whiskey, a quart for a pound! And yet we are dreaming, and prating about the coercion of the withholding of whiskey licenses!

A quart for a pound! Here we can see how absolutely and literally the whole value of the butter is wasted, worse than thrown away. But when hundreds and thousands of firkins of butter are floated down the canal, and the returns made in ardent spirits, no one thinks of enquiring the ratio of the barter, whether it be a quart for a pound, or a pint for a pound. And in truth, the less the amount of the poison, the better. And yet there are dolts sufficiently stupid to sit down and calculate the mighty amount of business that would be stopped, if the temperance reformation should be completed! Yes! Some "friends of the cause," in their temperance addresses and writings, have conceded that there would be a pecuniary sacrifice in giving up the business! The agricultural products used in distilling, it is said, would lack a market—just as though the entire amount was not now lost, and worse than lost to the community. Suppose the jug jogging farmer had carried rye, instead of butter to the market; or suppose he had carried it to the distiller, instead of the shop keeper, and taken pay in whiskey; would it have altered the case? Suppose he sold a thousand bushels of rye, and took the pay in whiskey? Or suppose a neighborhood of farmers should do it? Suppose a town, a county, a state, or nation, should convert a given quantity of butter, or of rye, into a given quantity of whiskey or rum, what is it but old *Farmer Jug* over again, jogging along with his dirty barter, a quart for a pound. There may be political economy in all this; and there may be common sense, and charity, and christianity, and republicanism, in upholding the abominable system, and in cursing the land with the cry of the widow and the orphan. But we guess it will prove to be—like the farmer's butter—"not much."

[*Gen. of Temp.*